

The Latter-Day Saints

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCH.—Rev. II. 7.

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## THE COMING CRISIS—HOW TO MEET IT.

(Concluded from page 276.)

You cannot know God without present revelation. Did you ever think of this most solemn and essential truth, before? You may have been accustomed to pray, all your life time, and as yet you, even you, do not know God. You may have heard many thousand sermons, with a sincere desire both to remember and practice them, and yet you do not know God. But it has been decided in the courts of heaven, that no man can know the Father but the Son, and he to whom the Son revealeth him. Now, has Jesus Christ ever revealed God the Father to you, dear reader? Be honest with yourself, and do not err in your answer to this most important question. However much the Son may have revealed the Father to Prophets, Patriarchs, and Apostles of old, the question still remains in full force—has he revealed Him to you? A revelation to another man is by no means a revelation to you. For instance, God revealed himself to Samuel, and called him by name to be a Prophet. But the call to Samuel is by no means a call to you to be a Prophet. God called Abraham to kill Isaac, but that is no revelation to you to kill your son. God revealed the baptism of repentance unto John the Baptist, before Christ's death, but that is not a revelation to you. He revealed authority to Paul to preach to the Gentiles, but what was told to Paul is not told to you, nor is it required of you. Again, you need the righteousness of God, to go where God is, and be happy—and how will you get it except it is revealed to you person-

ally? You cannot get it in any other way. Hence the Lord says, "The righteousness of God is revealed from faith to faith." Don't say now, as some do, that revelation was anciently given in order to establish the truth, and being once established it is no longer necessary to be revealed to subsequent generations of people. Don't say this for your life, for revelation is just as necessary to establish truth now as it was then. You need the ministry of angels now, just as much as people did then. They in past ages could not know God, nor say for a certainty, from personal knowledge, that Jesus Christ was the Christ, only by the Holy Ghost—and you are just as weak and dependent as they were. You most assuredly cannot call Jesus, Lord, only by the Holy Ghost. If the Holy Ghost is confirmed upon you, by the imposition of the hands of the true Priesthood, then you can know God for yourself. Why? Because the Holy Ghost teaches all things, even the deep things of God. This generation need present revelations from heaven, as much as any other generation ever did, because they are quite as wicked as Sodom ever was. They practise as gross sensuality and beastliness, as glaring robbery and murder, as much treachery and lying, and are as ardent for war and blood-guiltiness, as ever the ancient Canaanites were. And among the many religions that have sprung up, calculated to confuse people's minds, there is, now, as much jargon and wisdom, contention and strife, and persecuting zeal, as there ever was

before. Now, reader, you need present revelation from God to your own dear self, in order to help you out of this nasty, confused labyrinth, and to set your feet firmly upon the solid rock of revelation. Mere flesh and blood cannot help you now. It requires an Almighty arm to effect your deliverance. Therefore, put no more trust in man, for a curse rests upon him that will be guided by the precepts of man. I do not ask you to be guided by what I say to you, unless the Lord from heaven shall reveal to you that I speak the truth, even as it is in Christ. Although I know that I am declaring heaven's truth to you, in all sobriety, yet, my knowing it, does not suffice for you. You also must know it for yourself, and not for another. This is your right and your privilege. For God has made this promise to you, and not to you, reader, only, but to all others whom He calls to repentance. Now, go and get revelation for yourself. If you are penitently desirous with all your heart to get revelation from God to your own self, go to some one whom God has called and ordained to confer the Gift of the Holy Ghost upon men, according to His promise in the Acts of the Apostles, and I promise you in the name of Jesus Christ, whose I am both by covenant and by sacrifice, that you shall have the desire of your heart. Even so. Amen.

Reader, be resolute! This is a critical and trying moment with you. And this is God's call unto you. Don't refuse when He calls you! And if you are honestly, without prejudice, meditating upon what you now read, then God's Spirit is sweetly persuading you to believe what I say. The faint dawn of the Spirit is even now upon your mind. Now, reader, cherish this little dawn of light until the day-light of more truth shines more clearly upon your mind. Pray mightily for the Spirit of Revelation to rest upon you, that you may know the things that are freely given to you of God. And follow the Spirit of revelation, as fast as you receive its whisperings, down into the water where Jesus went, for the remission of your sins, and you will very soon become a witness to the truth, and put your own seal upon it even as I have done. And you will not barely believe, and hope, and fear, but you will know, from present and personal revelation, that the Lord is a God at hand, re-

vealing Himself as freely as He ever did in Patriarchal days. Will you not, then, be a happy man, O reader! and you a happy woman, O reader, to come into possession of the same gift of present revelation from heaven, that holy men and holy women enjoyed in ancient times? Yes, I know you will. You will then feel deep pity and sorrow for any one that says he don't need present revelation! You will then discover the pride of such an one's heart, and mourn over him as one that is blinded by the god of this world. But your peace will be great and your joy unspeakable. Although you can hardly believe me now, yet through your faithfulness, the Spirit of prophecy will in due time rest even upon you, O man! and also upon you, O woman! The Spirit of prophecy has rested upon many sons and daughters in as humble walks of life as you are, and they, according to "promise," have prophesied and dreamed dreams. Now when this promise is fulfilled in your experience, you will feel very glad and very happy. And you will feel thankful that you ever read this article with a humble, prayerful heart. And when you see the promised signs following your faith, as thousands have done in this day, then you will exclaim, Surely this is not merely the form, but also the power of godliness—this kind of Gospel is in very deed the power of God unto salvation to every one that believeth! And then if you have money, which so many worship, you will not be afraid to give a tenth to rear up a Temple like Solomon's, in which God will place the ark of His covenant, and reveal His will, through His servants the Prophets, for the benefit of all the ends of the earth. When you yourself have the promised gift of discerning of spirits, then you will not have to ask your neighbour, who is an impostor and who is not—you will know from the fountain head all about it just as well as the next person. He that is spiritual judgeth all things. Many things are hard to be understood and reasoned, which the unstable and unlearned stumble at, even as formerly—he that is spiritual can easily judge all things, but he that is not spiritual can judge nothing correctly, for he is blind, and he cannot see afar off.

And further, when you see also the gross and heastly sexual abominations that are practised and are increasing among all nations, without shame or fear, you

will not marvel that God is determined to raise up a righteous seed and glorious branch, by re-establishing the Patriarchal Order, as in the days of Abraham, Jacob, David, Solomon, and Elishah. Neither will you marvel, while the Spirit of God is upon you, that men and even women should sneer at the sacred institution of marriage being an institution wholly under the control of God, as it was in the days of Abraham. Why should you not marvel at their sneers? Because, we have been distinctly and emphatically forewarned that in the last days there shall arise scoffers, walking after their own hearts' lusts, who shall speak evil of dignities and things that they know not; having men's person's in admiration because of gain. You would have more cause to marvel and disbelieve the Scriptures of truth, if sensual men and women did not speak evil of the Patriarchal Order of marriage, and of men that conform to the pure sanction and penal restrictions of that most holy Order.

Now there are several ways in which the pure and obedient get revelations. It will be your privilege in due time to become acquainted with these various ways. One way is, through the inspiration of the Spirit. The Spirit is given to every man to profit withal. All men have such a measure of the Holy Spirit as to enable them to make a profitable use of the light and opportunities that they have, and to obey the law under which they are placed. All the different methods of revelation are not probably given to all men now. God dispenseth His gifts severally as He will. The inspiration of the Almighty giveth understanding. Every various method of immediate revelation, however, always accords with the inspiration of the Spirit. If an holy angel talk with a man, what the angel speaks accords with the inspiration of the Holy Spirit. If the Urim and Thummim is consulted, it accords with the teachings of the Holy Spirit. An open vision or a dream, each accords with the inspiration of the Holy Ghost. Now one mark of a dream from God is, that it is distinguished for the clearness and simplicity of the impress that it makes upon the mind of him that dreams. A dream from the Lord being always true in all its legitimate bearings, will be so disembarassed from error and uncertainty to him that has the Spirit of truth in lively exercise, that he will know it perfectly in dis-

tinction from all false hallucinations or deceptions of the mind. Reader, take your Bible and read the Bible account of dreams. There you will see that dreams from the Lord, for any important end, are plainly distinguishable from all deceptive influences. When Jacob went toward Haran and lay upon his stone pillow, and dreamed of seeing a ladder reaching up to heaven, &c., after he awoke he knew, beyond a doubt, that the dream was from God. Hence he says, "How terrible is this place," &c. When Laban wanted to cheat Jacob out of his just wages, the Lord appeared to Jacob in a night dream, and told him how to increase the number of his cattle, so that he could get the advantage of the cheating employer. Jacob understood the dream perfectly, and so managed as to have the best of the increase fall to his share. When Joseph told the simple dream of the sheaves, his brothers all understood it well. And when he told the dream of the sun, moon, and eleven stars bowing down to him, his father Jacob felt the force of the meaning, although he rebuked Joseph. When God gives a dream to a wicked man, He makes him fully to understand it, unless he wishes to hide the meaning from him. Abimelech understood his two dreams from the Lord, concerning Sarah, Abraham's wife. The Lord gave Solomon wisdom, and riches, and dominion, in a dream, and yet Solomon knew the import of the dream, and that the Lord had appeared to him, in that dream. The Lord does not suffer wicked spirits to foul and blot and mar a dream, when He wants to communicate His mind and will in a dream. Foul spirits are rebuked and commanded to depart when God wants to indite the truth upon any one's mind. The angel of God guards the dreamer till a clear and a distinct impression is made. And that impression is of an unmistakable character, it cannot be misunderstood, any more than the light of the sun can be mistaken for the darkness of midnight. An open vision is another method of revelation. David saw an angel of the Lord with a drawn sword, even the pestilence, standing between the heavens and earth. The Prophet having prayed that the eyes of his servant might be opened, showed him that the armies of heaven were more numerous than the host of his enemies. Another method of revelation is through the ministry of angels. An angel forewarned Lot to leave Sodom.

Angels gave the Law to Moses, upon mount Sinai. An angel opened a great iron gate that liberated the Apostle Peter. Again, God reveals things by Urim and Thummin, and by burnt-offerings, and by divers tongues, &c.

Now, reader, I entreat you to seek the aid of present revelations from God. You need them just as much as any poor creature ever did, that has been born into the world. Without them you never can know God, worlds without end. Don't flatter yourself that because others know God or have formerly known Him, you are any better off on that account, unless you know Him for yourself.

Are you poor and oppressed? Then you have the greatest need to receive revelations from God. There are very many poor people in these days, and in these lands. Even in England, rich men oppress you, and many cheat you, and defraud you, and keep back your merited wages—and you, who do the greatest part of the work that is done in the land, can hardly get an honest living, while your masters roll in pomp, and fare sumptuously every day. I have seen you and your little sons and tender daughters, hurrying off early in the morning to work for them, and returning late at night, poorly fed and poorly clothed often. And all the time that you are making others rich, they are keeping you in poverty and ignorance. And your daughters are often insulted and sometimes seduced by masters, and you are threatened with the workhouse if you don't grind for the oppressor, and you have but little time to see your own fami-

lies, and bless them with comforts, and educate and train them up for usefulness and salvation. Now, if you knew how to take counsel from the God of heaven, as Jacob did, you would not have to submit always to such fraud and oppression. But God would help you out of your many difficulties, and your enemies could not help themselves. God has seen your afflictions, and has sent forth His servants to all nations, to preach deliverance, for the acceptable year of the Lord has now come.

And ye rich men, the voice is to you. Gather up the poor and bless them, and your riches shall not waste, but increase four fold, and great shall be your reward in heaven. But blessed are the poor who shall obtain the gifts of revelation for themselves, for they shall rejoice greatly in the Holy One of Israel. For not many rich, not many noble, will be humble enough to seek revelations from God. But beware of the counsel of any priests or ministers who are hired and paid for preaching. God never hired any man to preach, nor did He ever authorize any man to hire himself out to preach for wages. Therefore beware of all such, lest they deceive you. Go not after them, neither listen to them for a moment, for they are confederate with rich men and oppressors, and they are despisers of present revelation, and consequently they neither know God themselves, nor are they willing that others should know Him. And vengeance will shortly overtake all that know not God, and obey not the Gospel.

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## A CHAPTER ON GOLD DIGGING.

(Letter from Elder C. W. Wandell.)

(Concluded from page 281.)

But here is company D. We must not close without a brief notice of them. They are four stout, able-bodied labouring men, who had just money enough to pay their passages to Melbourne. After labouring in Melbourne for a time, they start for the diggings. They pay for their licenses, and have but a few shillings left. They commence operations with a degree of success. They are taking out gold. But they have to pay famine prices for everything they eat, and their profits are light. However, the dirt is richer as

they deepen their hole, and they are now doing handsomely, but the dysentery breaks out among them. They lay on hands and pray, but it is of no use, they cannot exercise faith, because they know that they had no business to come here. They ought to have gone to Zion. Two of them are down with the disease, and the other two are far from being well. They send for a physician, provided they can hire any one to go. The doctor comes, and before he will examine his patients, they must each advance him an ounce of gold,



more or less. The same is true of every succeeding visit—when you stop advancing, he will stop coming, and you may die as soon as possible, for aught he cares. He has come here to *grasp* a fortune, and have it he will.

But another evil has overtaken them. They have neglected to keep their eyes *veiled*, and the Australian fly, whose sting is poisonous, has stung their eyes, and they are in an awful condition. Every one of them are *stone blind*, and it is uncertain whether their sight is not greatly injured for life. But the flies do not stop here. They blow the blankets—and the brethren, sick and blind as they are, have the additional inconvenience of sleeping in the midst of myriads of *maggots*! Wash their blankets as often as they will, yet the warmth imparted to them by their bodies, will cause the flies to blow them, and the maggots will breed around them, in spite of themselves.

However, they finally recover, and only one of the three finds his sight very seriously impaired. They go to work again, and with the greatest success. They sink several holes, most of which pay them well, and after six months' digging, they have the splendid sum of £1,000 a piece. They now divide their gains, and brother Henry starts for Melbourne, on his way home. Brothers Charles and John conclude to remain a little longer at the diggings. Brother Stephen concludes to go to Melbourne and *start some sort of business*, but on his way down, the bush-rangers bail him up, kill him, and take his gold order and go to Melbourne and draw his gold, and that is the end of him. The two brethren that remain, because they want more, go to work by themselves, for they durst not take in a partner, lest he should be a murderer, or at *least* a robber's spy. And while Charles is gone to wash the dirt, John remains digging at the hole, at which time a robber watches his chance, and drops a stone on to John's head, and he drops dead. The robber now goes to the tent and runs his bowie-knife in the ground until he comes to a soft place which he quickly uncovers, and takes the £2,000 that the two brethren had buried for safe keeping. It would be impossible to describe Charles's feelings on his return, we will therefore leave the reader to imagine them if he can.

Brother Henry arrives safe at home at

last, but O, how altered! Six months' digging has made sad havoc of that powerful constitution. But a thousand times worse, his FAITH has suffered, his morals have suffered, his heart, once so tender and susceptible, has now become callous and impervious to those sublime doctrines of eternal truth, to which he once listened with such ineffable delight. "Dear Henry," says the wife, "God has been very good to us, I'm sure you will go to-day to the tithing-office, and pay the Lord His demands, will you not? And with the rest we will go to Zion in the first ship, and will take poor brother Lindsay and his family with us—you know how poor they are, and then, they are such faithful Saints. O I am sure you'll not leave them behind, will you? And poor brother Payson and his interesting family, and sister Burton, whose husband died since you have been away. You know how you used to love Elder Burton. You won't leave them behind, will you, dear Henry?" While she is yet speaking, he, instinctively as it were, buttons up his pockets more securely, the muscles of his face become fixed, the lines of his certainly fine countenance become more marked, his eye-balls glare wildly, and, finally, he interrupts her with "D—n you, no—do you think that I, after going through what I have gone through, and suffering what I have suffered, am going to give any of it to God, Angels, or Saints? Not I, indeed!"—Let him alone, sister, "he is joined to his idol!"

Do not think that I have used the black brush too freely in painting this picture. I tell you plainly, that I have merely described a few *facts* that are of every day and night occurrence in Australia. If you come here to dig gold, you will find your chances of success even less than I have stated, while you will find your perils much, *very* much greater. I have told you the truth—not the *whole* truth!

But says one, is not labour well paid in Australia? Yes, it is, indeed, much better paid than in England, *but not so well paid as in America!* A stout, able-bodied labouring man here, will get ten shillings per day, which is less than he will get in certain parts of America. But then a loaf of bread, that he can get in America, for three-pence, he will have to pay half-a-crown for, in Melbourne; and various other articles in proportion. But who wants to come here to *labour*? not Saints, surely. But, says a brother, who

is a house-carpenter, can I not do better in Australia than I can in England? Yea, much better, but *not so well as you can do in America!*

The vast amounts of gold, that are now arriving among you, are well calculated to give you an inflated conception of its abundance, and you are apt to forget to consider the *crowds* that are engaged in procuring it. Suppose we estimate the production of gold, in the colonies of Victoria and New South Wales, to be ten per cent of the whole produce of the whole country, then consider that at least fifty per cent of the adult male population are engaged in producing it, and add to that at least thirty per cent for those who are otherwise directly engaged in the gold interest, and you will see at once that it is the farmer, the capitalist, and property-holders in general, that are reaping the real benefits of the gold-diggings.

Unhappily for these colonies, (like in all other parts of Great Britain and her dependencies,) the government and the people are antagonistic to each other, the people are one thing, but the government is altogether another. In the United States of America, the people and the government are *one*. There the people are the Sovereigns, here they are the veriest slaves. If the genius and the spirit of the two governments are different, their *practices* is no less so. America gives away her richest lands for the merest trifle, here the government monopolizes the lands for speculative purposes. Let no poor man suppose for a moment that he can buy real estate in these colonies. No, that time is passed. The squatters and government together, have got the country under their complete control, and have barred the door of virtuous enterprise against all sorts of *poor* folks.

The government here sends "home" for immigrants, but does it want to make *citizens* of them? No, it wants them for the *squatter's* use! Does it want to distribute them over the country, and locate them on the fine soils that are lying neglected, giving them, for a moiety of the value, one hundred and sixty acres each, and say to them—Go ahead, and get rich? No, it wants them to shear the squatter's sheep, or to engage in some other menial service.

In the towns, the merchants and tradesmen are no less avaricious than the squatters are in the country. Their chief

business is to filch from the poor man every penny as fast as he earns it. If wages advance a little to-day, the loaf, the chop, &c., are sure to advance to-morrow, and so on to the end of the catalogue. The poor are kept poor, while the rich grow richer. The government has got its iron-shod hoof upon the necks of the operative classes, and there it holds them flat upon the ground, and there it *will* hold them as long as they remain in the country.

It would be apposite, in this place, to contrast the beauties and glories of Zion, with the fearful picture I have painted of Australia, that you might "look on this picture and then on that." But my letter is already much longer than I intended—however I recommend you to think for a few moments of any one company of Saints who have left England for Zion. Follow them in your mind across the Atlantic. They have had some little inconveniences to put up with, but they had the satisfaction of knowing that they were in the way of their duty—they were going to Zion, as the Lord had commanded. On arriving at Council Bluffs, they take their overland journey, they experience fatigue to be sure, but they are amazingly supported by the consciousness that they are fulfilling the express commands of God—they are going to Zion. And when they get to the *Valleys*, who is there to meet them? A parcel of voracious hyenas who stand open-mouthed, ready to devour them, as is the case in Australia? No, but the best, the most honourable, virtuous, kind, and hospitable people that live, are there to welcome them to Zion, to the healthiest country that can be found upon the face of the earth. And when they have exchanged greetings, of the holiest, as well as the heartiest, kind, and begin to look around them for a *home*, they find a country of surpassing loveliness, inviting them to occupy its richest soils, to quaff its health-inspiring fountains, and to breathe its salubrious atmosphere, and not only salubrious, but *free*! Ah! free did I say? Yes, they are now indeed *free*! They are no more the slaves to heartless task-masters in the factories, coal-pits, or what not—no, they are *free*! O freedom! sacred to the hearts of Israel's noblest sons and fairest daughters, within Zion's consecrated borders, how sweet it is to breathe thy balmy air, to tread thy sacred soil, to drink of

thy pure streams of living water, to satisfy our hunger with thy choicest dainties, to feel the consciousness that we are no longer the creatures of others, but that we are God's favoured freemen. O thou Divine Author of freedom's holiest blessing, remember, I pray thee, thy poor and oppressed Saints in cruel and tyrannical Europe, and enkindle upon the altar of their hearts the sacred fire of liberty, and let it burn so brightly, that its pure and holy beams shall entirely eclipse the sickly rays of Australia's golden dust, which glitters but to tempt, which tempts but to deceive, which deceives but to destroy, and to destroy forever! Excuse these rapturous expressions, but what real Saint can think of Zion, and not feel the irresistible impulses of the heart's deepest, holiest longings to be with that people to whom he is attached by that three-fold cord which is not easily broken?

Let us follow these brethren a little further. They are in no danger of settling upon unproductive soils, for the Presidency will freely give them wise counsel, and point them to the best farming localities in the country. And the very day that they settle upon those lands, they are richer by far, than if they were to toil in Australia for a long time. Independence is now entirely within their reach, and they have only to make an exertion, to secure it.

I have written you a very long letter about gold and other temporalities, but have said little about that which is of infinitely greater consequence, that is, your spiritual concerns. Had I the time and space, I might very profitably contrast the spiritual advantages and disadvantages of Zion and Australia, but I have already written enough for this time. I close by subscribing myself, yours, truly,

C. W. WANDELL.

P.S.—I want to fit out several missions, and then leave this field of labour and return to New York, and take my family to Zion. I did intend to return via England, but it is possible that I may go via the VALMIES, as the Saints here are anxious to gather, being heartily sick of this filthy sink of *devilism*—and some of them can get ready at a short notice. I am very violently opposed nearly every Sabbath, by three determined adversaries—a priest, a lawyer, and a London apostate “Mormon,” the *Devil's own trinity*. They are doing all they can to stir up the people to do violence to me, and I am preaching here at no small risk of my personal safety.

Dear brother, pray for my success in this place, for I, indeed, need strength from on high.

C. W. W.

#### ROBERT OWEN AND THE “RAPPING” SPIRITS.

Robert Owen has issued a manifesto addressed “to all governments and peoples,” having for its purpose to announce “a great moral revolution which is about to be effected for the human race, by an apparent miracle.” This miracle consists, says Mr. Owen, in communications “most important and gratifying,” which have been made to him (in common with many more) “by invisible but audible powers, purporting to be from departed spirits;” those with which Mr. Owen has been favoured coming from President Jefferson, Benjamin Franklin, the late Duke of Kent, Grace Fletcher, Mr. Owen's “first and most unflinching disciple,” and several others. Until within the last few weeks, Mr. Owen writes that, while he believed all things to be eternal, he was of opinion that there was no personal or con-

scious existence after death; but, having examined the history of the late “manifestations” (spirit-rappings) in America, “through the proceedings of an American medium,” he has been “compelled,” contrary to his previous strong convictions, “to believe in a future conscious state of life, existing in a refined material, or what is called a spiritual state.” The object of these manifestations, continues Mr. Owen, is to change “the present false, disunited, and miserable state of human existence, for a true, united, and happy state, to arise from a new universal education; or formation of character, from birth, to be based on truth, and conducted in accordance with the established laws of human nature.” Mr. Owen thinks that this change may be easily effected, and adds that the means to do so in all coun-

tries, are known. They appear, from his showing, to be the universal application of his social system, through the agency of the departed spirits of Jefferson, Franklin, &c., who have kindly sent in their adhesion. We must add, that the "medium" referred to by Mr. Owen is the American lady who resides in Queen-Anne street,

Cavendish-square—[Which lady, we will kindly add, charging her nothing for the intelligence, still attends parties of six at ten shillings a head! that is, as much head as such people can have who pay money for such transparent, blasphemous imposture.—ED.]—*Lloyd's Newspaper*.

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### The Latter-day Saints' Millennial Star.

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SATURDAY, MAY 7, 1853.

**FOREIGN MISSIONS.**—*Germany*.—By letter from Elder Daniel Carn, dated Hamburg, April 15th, we learn that Elder George Mayer was in Switzerland, Elder G. C. Riser, at Wurtemberg, and Elder J. F. Secrist, at Meinengen. Elder Carn was labouring amid many difficulties, and much opposition. Nevertheless he had been enabled to establish a Branch of Twelve Members in Mecklenburg. Elder Carn says that many are inquiring concerning the work of God.

Elder William Taylor left Hamburg, April 16th, landed at Hull on the 18th, and arrived at Liverpool on the 20th. Elder Taylor considers his mission to Germany, closed for the present.

*Switzerland*.—By the politeness of Elder Carn, we have been favoured with the perusal of a letter from Elder George Mayer, dated Basle, April 7th, by which we learn that many there were seeking after our publications, and becoming interested in the work.

**ARRIVAL.**—Elder Andrew L. Lamoreaux, from Great Salt Lake Valley, arrived at Liverpool, April 26th, and on the 28th proceeded, via Jersey, on his mission to France. He sailed from New York, March 26th, on board the *Kossuth*. He was detained in the States by an accident which nearly cost him his life.

**CAUTION.**—We understand that, of late, several persons have been travelling through some of the Conferences, soliciting means from the Saints, and some have been using our name for the better accomplishment of their object.

We do not depreciate the idea of assisting the poor, the needy, and the distressed, but we detest imposition in any form. We therefore warn the Saints to be on their guard against such impositions, and we would recommend the Presidents of Conferences and of Branches to thoroughly satisfy themselves of the worthiness of those objects on whom they may bestow their charities.

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### HISTORY OF JOSEPH SMITH.

(Continued from page 285.)

Sunday 5th, I preached in the afternoon. Hull Barton or Michael H. Barton, tried to get into the Church, but was not willing to confess and forsake all his sins—and [he was] rejected.

Soon after this, some of the Saints at Kirtland purchased the mummies and papyrus, (a description of which will ap-

pear hereafter), and I, with W. W. Phelps and O. Cowdery as scribes, commenced the translation of some of the characters or hieroglyphics, and much to our joy found that one of the rolls contained the writings of Abraham, another the writings of Joseph of Egypt, &c.—a more full account of which will appear in their



place, as I proceed to examine or unfold them. Truly can we say, the Lord is beginning to reveal the abundance of peace and truth.

On the 9th I rode to Cleveland, in company with Elder Cowdery and others. On the 14th a charge was preferred against Elder Edmund Bosley, to a Council of the Presidency, for unchristianlike conduct, in breaking a certain sacred covenant, made September 4, 1834.

I instructed the Council on points of duty, such as observing covenants, &c., and testified to the truth of the above covenant.

President Oliver Cowdery testified, that he himself framed the above covenant, and that at the time when Bosley said that he had a witness that it was the will of the Lord that he should consecrate the surplus of what would be for his and his family's support.

Bishop Whitney stated that Elder Bosley agreed to let the Presidency and others have money on loan, for the printing of the Revelations, if he could control his property, in one year, or, as soon as he obtained it.

Decided that E. Bosley broke the covenant which he made September 4, 1834—therefore he is not a member of this Church, unless he make satisfaction to those whom he injured.

Also Isaac H. Bishop was complained of as having spoken evil of dignities, by saying that "the High Council had the wrong tree to bark up," which was testified to, by J. M. Corrill, President Rigdon, &c.

It was decided that Isaac H. Bishop shall make public confession to the satisfaction of the injured, and walk as a Saint in all things.

This curse shall be upon them—the hand of the Lord shall be upon them, until they repent in sackcloth and ashes, and shall affect their temporal and spiritual interests unless they repent.

July 17th, the Twelve met in Conference, agreeably to previous appointment, at St. Johnsbury, Vermont.

Resolved—That this State be the limits of this Conference, and include the Branches in Littleton, Delton, and Landaff, in New Hampshire, to be called the "Vermont Conference."

The St. Johnsbury Branch numbered forty-one members; Danville, twenty-three; Charlton, twenty-one; Jay, eleven; Dalton,

fifteen; Landaff, four; Littleton, ten; Andover, Vermont, fifteen; Beneseon, seven; and Lewis, New York, seventeen.

Six of the Council addressed the Conference on principles of faith and action.

Adjourned to the 18th, when the remaining six enforced the necessity of sending up wise men, and purchasing lands, according to the commandments—which they readily agreed to do.

Sunday 19th. Our public meeting was attended by more than a thousand people, and during our Conference nine were baptized.

ORSON HYDE,  
WM. E. McLELLIN, } Clerks.

The remainder of this month, I was continually engaged in translating an alphabet to the Book of Abraham, and arranging a grammar of the Egyptian language as practised by the ancients.

August 2nd, being the Sabbath, I preached, a part of the day.

Kirtland, August 4th, 1835, a High Council of the Church of Christ of Latter-day Saints assembled in Conference, consisting of Presidents Joseph Smith, jun., Oliver Cowdery, Sidney Rigdon, Hyrum Smith, David Whitmer, John Whitmer, and Wm. W. Phelps, and others, to take into consideration certain items contained in letters from abroad—one from Warren A. Cowdery, presiding Elder of the Freedom Conference, and one from Elder William E. McLellan. The first reads as follows:—

"Freedom, July 29, 1835.

"Dear Brother—Elder Jared Carter called on this Church last Thursday, on his way east, soliciting donations and subscriptions for finishing the house in your place. Although the subject of such a mission, in connexion with his name, had been mentioned in the *Messenger and Advocate*, still, as no other method had been taken to impress the subject on our minds, it had measurably passed out, or ceased to make any impression—therefore, we were in some degree taken on surprise. The Twelve, the Bishop, nor any others clothed with authority have ever mentioned this subject to us, except incidentally, to the recollection of any of the Church. It surely was never made a subject of public instruction—as brother Carter had just reasons to expect it had been, he felt an embarrassment peculiar to such a situation. He undertook to preach to us yesterday, but from the aforesaid embarrassment, or the deadness, or the covetousness of the Church, he could get none of the Spirit of the Lord to assist him. I am free to say that I attributed more to latter cause than the former, yet notwithstanding,

we made out in donations and subscriptions that I trust will be realized \$341,374. May the Lord bless and prosper him, and all His faithful servants; and may they find favour in the sight of God and man, in the prayer of your unworthy brother,

"WARREN A. COWDERY.

"To Oliver Cowdery."

From this short letter we discover that the Elders failed in the outset, to fill their great and important mission, as they know the Lord has commanded us to build a house, in which to receive an endowment, previous to the redemption of Zion; and that Zion could not be redeemed until this takes place. Knowing that the Committee were to journey for the express purpose of soliciting donations, they have failed to hold them up, and set forth this first important thing; and in consequence God has not blessed them as He otherwise would. We remind you of these things in the name of the Lord, and refer you to the Book of Covenants, 2nd Section, 2nd part, and 12th paragraph, and ask, did we not instruct you to remember first the house, secondly the cause of Zion, and then the publishing of the word to the nations?

The other referred to is an extract from Elder William E. McLellin's letter to his wife, as follows:—

"You say that it will not be in your power to go to school this summer. I am glad that it is not, since Elder Hyde has returned and given me a description of the manner in which it is conducted, though we do not wish to cast any reflections."

This the Council considered to be a libel on the face of it. Elder McLellin says, "we do not wish to cast any reflections," when the highest insult and reflections are cast, by it, upon the Church, the Presidency, and those who are held in much higher estimation in the sight of God, and this Church, than themselves.

The vote of the Council was—We hereby inform Elders McLellin and Hyde, that we withdraw our fellowship from them until they return and make satisfaction face to face.

We further inform the Twelve, that, as far as we can learn from the Churches through which we have travelled, you have set yourselves up as an independent Council, subject to the authority of the Church, a kind of outlaws. This impression is wrong, and will, if persisted in, bring down the wrath and indignation of heaven upon your heads. The other ten are directed to proceed on and finish the Conferences, and the two may set their own judgment whether to proceed or return.

President Joseph Smith, jun., read to the Council a letter from Elder William Smith,

which was approved, and filled our hearts with joy.

A letter was presented from Elder Thomas B. Marsh. The Council referred him to the commandment, which requires none to leave or bring their families without revelation or decision of the High Council.

We discover an error in Elder Marsh's letter—he says, "to the able preaching of William E. McLellin and Parley P. Pratt." We conclude, that if it had been the preaching of the Lord, as it should have been, he would have had the honour, and not these men. To close, we add, that unless this Epistle is heeded in all its parts, in its full force, those who rebel against it, shall be dealt with by the Lord accordingly, for we ask, being agreed as touching this thing; We wish you to understand, that your duty requires you to seek first the Kingdom of heaven, and its righteousness, that is, attend to the first things first, and then all things will be added, and that complaints about your families will be less frequent. Don't preach yourselves crucified for your wives' sake, but remember that Christ was crucified, and you are sent out to be special witnesses of this thing. Men do not wish to hear these little things, for there is no salvation in them, but there is in the other.

Let the hands of the ten be strengthened, and let them go forth in the name of the Lord, in the power of their mission, giving diligent heed to the direction of the Holy Spirit. We say, be strong in the Lord; and in the power of His might; for great things await you, and great blessings are in store for you. Let the power of the two be upon the Seventy, until the two make full satisfaction; for the Seventy shall be blessed, and are blessed. That man that presumes to speak evil of the dignities which God has set in His Church, to his family, or to any body else, shall be cursed in his generation. Remember the 109th Psalm. His bishoprick shall be taken from him unless he speedily repents. Be it known that God is God; and when He speaks, let all the congregation say, Amen. We have evil insinuations enough in Kirtland to grapple with, that are suggested by the father of lies, without having them from those who are sent out to put down insinuations. May God bless you to be more wise in future. Amen.

OLIVER COWDERY, Clerk.

Bradford, Massachusetts, August 7th: Nine of the travelling High Council met and decided that the limits of the Conference embrace the state, to be called the "Massachusetts Conference."

Elder Chase had his license and membership taken from him, because of gambling for money, and then breaking bread to the Saints before he confessed his sins.

Elder Holmes' license was taken from him in consequence of a disagreement between him and his wife, which was of long standing. It was therefore considered that if a man cannot preserve peace in his own family, he is not qualified to rule the Church of God.

A letter of complaint was written to Kirtland by Elder Gibson Smith, of Norfolk, Connecticut, against Elder Gladden Bishop, upon which he was suspended, and referred to the Conference at Bradford, for trial. No one appeared to substantiate the complaint—he was therefore acquitted on that point, but upon further inquiry, it was proved that he had erred in spirit and in doctrine, and was considerably inclined to enthusiasm, and much lifted up. The Council therefore took his license from him, until he become more instructed, and also get his spirit and feelings more amalgamated with his brethren.

Elder James Patten, of North Providence, Rhode Island, was excommunicated for improper conduct, and refusing to give up his license—he was ordered to be published in the *Messenger and Advocate*. The people in this region were generally hard and unbelieving, and but little preaching called for, except by the Church.

The appointment for our Conference at Dover, New Hampshire, was recalled on account of the small number of disciples in that place, and no business of importance to be transacted. Also the Conference at Saco and Farmington were altered so as to close at Farmington one month earlier than the former appointment, and forwarded notice by mail.

ORSON HYDE, Clerk.

August 8th, a Council was held in Kirtland for the purpose of laying hands on father Duncan and others, of the sons of Zion.

The High Council of Kirtland assembled, August 10th, to hear complaint of President Joseph Smith, jun., against Elder Reynolds Cahoon, in that he had failed to do his duty in correcting his children, and instructing them in the way of truth and righteousness; which was proved, and decision given accordingly. Elder Cahoon confessed the correctness of the decision, and promised to make public confession before the Church.

O. COWDERY, Clerk.

A General Assembly of the Church of Latter-day Saints, was held at Kirtland, on the 17th of August, 1835, to take into consideration the labours of the committee appointed by a General Assembly of the Church, on the 24th of September, 1834, for the purpose of arranging the items of the doctrine

of Jesus Christ, for the government of the Church. The names of the committee were—Joseph Smith, jun., Sidney Rigdon, Oliver Cowdery, and Frederick G. Williams; who having finished said Book according to the instructions given them, deem it necessary to call a General Assembly of the Church, to see whether the Book be approved or not, by the authorities of the Church; that it may, if approved, become a law, and a rule of faith and practice to the Church. Wherefore, Oliver Cowdery, and Sidney Rigdon, members of the First Presidency, (Presidents Joseph Smith, jun., and Frederick G. Williams, being absent on a visit to the Saints in Michigan) appointed Thomas Burdick, Warren Parrish, and Sylvester Smith, Clerks, and proceeded to organize the whole Assembly as follows:—

They organized the High Council of the Church at Kirtland, and Presidents W. W. Phelps and John Whitmer organized the High Council of the Church in Missouri.

Bishop Newel K. Whitney organized his Counsellors of the Church in Kirtland, and acting Bishop John Corril organized the Counsellors of the Church in Missouri. Presidents Leonard Rich, Levi W. Hancock, Sylvester Smith, and Lyman Sherman, organized the Council of the Seventy. Elder John Gould, acting President, organized the travelling Elders. Ira Ames, acting President, organized the Priests. Erastus Babbitt, acting President, organized the Teachers. William Burgess, acting President, organized the Deacons. And they also, as the Assembly was large, appointed Thomas Gates, John Young, William Cowdery, Andrew H. Aldrich, Job L. Lewis, and Oliver Higley, assistant Presidents of the day, to assist in preserving order in the whole Assembly.

Elder Levi W. Hancock being appointed chorister, a hymn was then sung, and the services of the day opened by the prayer of President O. Cowdery; and the solemnities of eternity rested upon the audience.

Another hymn was then sung. After transacting some business for the Church, such as ordaining Morris Phelps, to the High Priesthood; Warren Parrish, to the First Seventy; Sherman Gilbert, an Elder; and blessing James Foster, Dean Gould, Benjamin Gifford, Elisha H. Groves, and Joseph Hartshorn, the Assembly adjourned for one hour.

Afternoon. A hymn was sung, when President Rigdon arose and rebuked some of the authorities for not being in their seats at the time appointed.

President Cowdery arose, and introduced the "Book of Doctrine and Covenants of the Church of the Latter-day Saints," in behalf of the committee. He was followed by President Rigdon, who explained the manner by

which they intended to obtain the voice of the Assembly, for or against said Book.

According to said arrangement, W. W. Phelps bore record that the Book presented to the Assembly, was true. President John Whitmer, also, rose and testified that it was true. Elder John Smith, taking the lead of the High Council in Kirtland, bore record that the revelations in said Book were true, and that the lectures were judicially arranged and compiled, and were profitable for doctrine. Whereupon, the High Council of Kirtland accepted and acknowledged them as the doctrine and covenants of their faith, by an unanimous vote.

Elder Levi Jackman, taking the lead of the High Council of the Church in Missouri, bore testimony that the revelations in said book were true, and the said High Council of Missouri accepted and acknowledged them as the doctrine and covenants of their faith, by an unanimous vote.

President W. W. Phelps then read the written testimony of the Twelve, as follows:—

*"The testimony of the witnesses to the Book of the Lord's commandments, which He gave to His Church, through Joseph Smith, jun., who was appointed, by the voice of the Church, for this purpose.*

"We therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, and upon the islands of the sea, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our helper; and it is through the grace of God the Father, and His Son Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always, that the children of men may be profited thereby."

Elder Leonard Rich bore record of the truth of the Book, and the Council of the Seventy accepted and acknowledged it, as the doctrine and covenants of their faith, by an unanimous vote.

Bishop Newel K. Whitney bore record of the truth of the Book, and with his Counsellors accepted and acknowledged it as the doctrine and covenants of their faith, by an unanimous vote.

Acting Bishop John Corrill, bore record of the truth of the Book, and with his Counsellors accepted and acknowledged it as the doctrine and covenants of their faith, by an unanimous vote.

Acting President John Gould, gave his

testimony in favour of the Book, and with the travelling Elders accepted and acknowledged it as the doctrine and covenants of their faith by an unanimous vote.

Ira Ames, acting President of the Priests, gave his testimony in favour of the Book, and with the Priests accepted and acknowledged it as the doctrine and covenants of their faith, by an unanimous vote.

Erastus Babbit, acting President of the Teachers, gave his testimony in favour of the Book, and they accepted and acknowledged it as the doctrine and covenants of their faith, by an unanimous vote.

William Burgess, acting President of the Deacons, bore record of the truth of the Book, and they accepted and acknowledged it as the doctrine and covenants of their faith, by an unanimous vote.

The venerable assistant President, Thomas Gates, then bore record of the truth of the Book, and with his five silver-headed assistants, and the whole congregation, accepted and acknowledged it, as the doctrine and covenants of their faith, by an unanimous vote.

The several authorities and the General Assembly by an unanimous vote, accepted of the labours of the committee.

President O. Cowdery then read the following article on "Governments and Laws in general," which was accepted and adopted, and ordered to be printed in said Book, by an unanimous vote:—

*"That our belief with regard to earthly governments and laws in general, may not be misinterpreted, nor misunderstood, we have thought proper to present, at the close of this volume, our opinion concerning the same.*

"We believe that governments were instituted of God, for the benefit of man; and that He holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society.

"We believe that no government can exist, in peace, except such laws are framed, and held inviolate, as will secure to each individual, the free exercise of conscience, and the right and control of property, and the protection of life.

"We believe that all governments necessarily require civil officers and magistrates to enforce the same; and that such as will administer the law in equity and justice should be sought for, and upheld by the voice of the people (if a republic,) or the will of the sovereign.

"We believe that Religion is instituted of God, and that men are amenable to Him, and to Him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others (but



we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion;) that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.

"We believe that every man should be honored in his station; rulers and magistrates as such—being placed for the protection of the innocent, and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them, peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

"We believe that rulers, states, and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right, in justice, to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence is shown to the laws, and such religious opinions do not justify sedition or conspiracy.

"We believe that the commission of crime should be punished according to the nature of the offence; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality, and their tendency to evil among men, by the laws of that government in which the offence is committed; and for the public peace and tranquillity all men should step forward and use their ability in bringing offenders against good laws to punishment. We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

"We believe that all religious societies have a right to deal with their members for

disorderly conduct, according to the rules and regulations of such societies; provided, that such dealing be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy, either life or limb; neither to inflict any physical punishment upon them; they can only excommunicate them from their society, and withdraw from their fellowship.

"We believe that men should appeal to the civil law for address of all wrongs and grievances, where personal abuse is inflicted, or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends and property, and the government, from the unlawful assaults and encroachments of all persons, in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded.

"We believe it just to preach the Gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bond-servants; neither preach the Gospel to, nor baptize them, contrary to the will and wish of their masters; nor to meddle with, or influence them in the least to cause them to be dissatisfied with their situations in life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude."

A hymn was then sung. President S. Rigdon returned thanks; after which the Assembly was blessed by the Presidency, with uplifted hands, and dismissed.

OLIVER COWDERY, } Presidents.  
SIDNEY RIGDON, }

THOMAS BURDICK, } Clerks.  
WARREN PARRISH, }  
SYLVESTER SMITH, }

On the 19th, a charge was preferred before a Council of the Presidency, against Elder Almon W. Babbitt, for not keeping the Word of Wisdom; for stating the Book of Mormon was not essential to our salvation; and that we have no articles of faith except the Bible.

Elder J. B. Smith testified that Elder Babbitt had assumed the prerogative of dictating to him in his preaching; also for not keeping the Word of Wisdom.

Elder Babbitt said he had taken the liberty to break the Word of Wisdom, from the example of President Joseph Smith, jun., and

others, but acknowledged that it was wrong; that he had taught the Book of Mormon and Commandments as he had thought to be wisdom, and for the good of the cause; that he had not intended to dictate to Elder J. B. Smith, but only to advise with him.

The Council reproved Elder Babbitt, and instructed him to observe the Word of Wisdom, and commandments in all things; also that it is not advisable for any Elder to take his wife with him on a mission to preach.

WARREN PARRISH, Clerk.

Seven of the Twelve met in Conference at Saco, Maine, August 21st.

The Church in that place numbered fifty-seven; the Dover Branch in New Hampshire, eight.

The Council gave instructions on the redemption of Zion, the building of the Temple in Kirtland, and the printing of the Word of God to the nations, &c. &c.—and some were added to the Church during their stay.

The Church in Saco contributed seventy or eighty dollars to assist the Twelve to return home, which the Twelve recorded as a

memento in their behalf, according to covenant.

Sunday, August 23rd. I arrived at Kirtland, from my mission to Michigan.

On the 24th, the High Council at Kirtland ordained Jonathan Stevens an Elder, and instructed him and his sons, Uzziel and Lyman, and his son-in-law, John E. Page, Elders, to situate their families and go forth and preach the Gospel; also that Joseph H. Tippits and J. W. Tippits, go to Missouri this fall to purchase land for the Church in Essex, New York, according to previous appointment by the voice of said Church.

August 28th, the travelling High Council assembled in Conference at Farmington, Maine, and Resolved—That this be called the "Maine Conference." The Church in Farmington numbered thirty-two, in Sitter B., twenty-two; in Akwry, twenty-five; in Errol, New Hampshire, twenty; all in good standing. I preached on the duty of wives.

(To be continued.)

#### VARIETIES.

It is stated that Father Newman is now studying very hard with the Dominicans, and is about to found an order of Roman Catholic Missionaries, whose especial object will be the conversion of the "flourishing kingdom of England."—*Liverpool Albion*.

THE Bavarian Government has notified that it will not recognize marriages which have taken place according to the forms of the German Catholic community. Parties to such marriages, refusing to be married according to the orthodox rites, will be separated by the police, as living in concubinage.—*Ibid*.

It is said that the researches of the Danish antiquarians established the fact, some years ago, that New England, U.S., was discovered five hundred years before Columbus landed upon Hispaniola, and that the coast of Massachusetts had been visited and in some degree settled by the Vikings (of Scandinavia) and their descendants, as early as the tenth century.

NEW METROPOLITAN ROMAN CATHOLIC CATHEDRAL.—This edifice, which is intended to occupy a site of ground at the north end of Hatton-garden, will be on the model of the Basilica, and is proposed to be not only of great extent, but on a grand scale of magnificence. The architects are Signor Gualandi, of Bologna, and Mr. J. H. Stevens. It is intended that no charge shall be made for admission, and sermons are to be preached and rites administered in ten languages. The schools will also be entirely free, and placed under the Council of Education.—*Lloyd's Newspaper*.

EARTHQUAKES IN CALIFORNIA.—Since November 21, 1852, there have been thirty-two shocks of earthquakes within the limits of California. The effects of these continued shocks have been confined principally to the southern section of the state, and have therefore excited but little attention, although entitled to much more than has been elicited. The effects on the desert have been considerable; so much so that the waters of the New river, the Big Lagoon, and other points of obtaining water, which made their appearance on the surface in 1848 and 1849, have now disappeared, and in their places volumes of sulphurous mud and efflorescent sulphur have appeared. This, we fear, will present a serious obstacle to the emigration by the Gila route this season.—*New York Herald*.

THE French and Americans speak in the nose, the Germans in the throat, and the English through the teeth.

THE United States Congress has organized the northern portion of the recent Oregon Territory into another territory, called Washington Territory. The new territory lies chiefly between latitudes 46 deg. and 49 deg., and between longitudes 110 deg. and 125 deg. west of Greenwich.

ALL goods taken to Iceland are duty free, and letters and papers are carried there in government vessels, free of postage, and sent through the Island by government messengers. There is not a post-office, a custom house, a police officer, a fort, a soldier, or a lawyer in the whole country. Dried fish, goods, and valuables, are left out of doors unguarded, with impunity, stealing being almost unknown. Taxes are very light, and do not amount to as much as the expense of carrying on the government, paying the officers, and transporting the mail. The islanders are universally educated to that extent that all can read and write.—*New York Tribune*.

RAIN OF SULPHUR.—On Friday night a heavy rain fell, accompanied with high wind, which was attended with a curious phenomenon. On Saturday morning the streets and all the pools of water for miles around were discovered to be covered with a fine yellowish dust, which many have supposed to be sulphur; in fact, we are informed that some of the dust was gathered, and upon fire being applied, it burnt the same as sulphur. We, however, are not inclined to any such opinion, but believe the substance to have been no other than the pollen of plants or trees, and scattered by the winds. Its appearance on the waters is a thing of common occurrence at this season, particularly in those parts of the states of Louisiana and Mississippi where the pine and cypress abound.—*Louisville Courier*, March 27.

BELTANE IN DEVONSHIRE.—Seeing that the ancient superstition of the Beltane fire is still preserved in Scotland, and is lighted on the 1st May, the origin of which is supposed to be an annual sacrifice to Baal, I am induced to state that a custom, evidently derived from the same source, is, or was a few years since, annually observed in the wild parts of Devonshire. At the village of Holme, situated on one of the Spurs of Dart moor, is a field of about two acres, the property of the parish, and called the Ploy (play) Field. In the centre of this stands a granite pillar (*menhir*) six or seven feet high. On May-morning, before day-break, the young men of the village assemble there, and then proceed to the Moor, where they select a ram lamb, doubtless with the consent of the owner, and, after running it down, bring it in triumph to the Ploy Field, fasten it to the pillar, cut its throat, and then roast it whole, skin, wool, &c. At midday a struggle takes place, at the risk of cut hands, for a alic, it being supposed to confer luck, for the ensuing year, on the fortunate devourer. As an act of gallantry, in high esteem among the females, the young men fight their way through the crowd to get a alic for their chosen amongst the young women, all of whom, in their best dresses, attend the *Ram Feast*, as it is called. Dancing, wrestling, and other games, assisted by copious libations of cider during the afternoon, prolong the festivities till night-fall.—*Notes and Queries*.

#### AN ACROSTIC,

*On the Book of Mormon. Spoken extempore, at the request of President Joseph Smith,*

BY PHINEAS H. YOUNG.

(From the *Deseret News*.)

Buried in dust, I lay  
On yonder mountain top,  
On earth I could not stay,  
Kind heaven hid me up.  
O! may I yet come forth,  
For man's deliverance stand,  
Make nations from the north  
O'erspread this promised land;  
Rejoice with Israel's race,  
Make this their dwelling place,  
On earth to see His face,  
No more to sin.